

HS
1041
A46

ODD FELLOWS

HS1041.A46



BANCROFT
LIBRARY



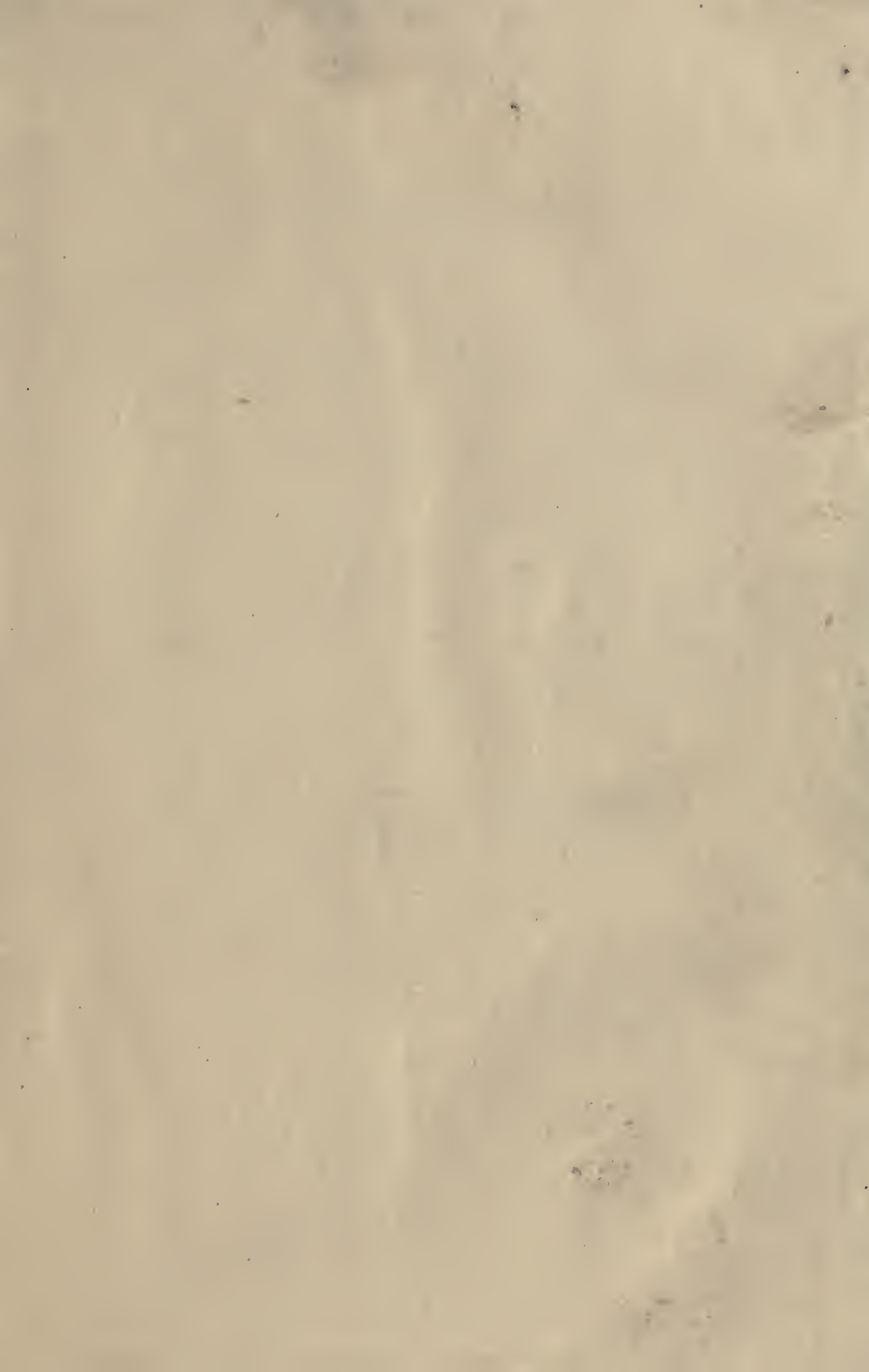
THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

REBEKAH L. MOORE
DIED 1893

Mary S Eddy

THE NEW YORK

PUBLISHED



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

FLOOR WORK
FOR
DEGREE LODGES

OF THE
DAUGHTERS OF REBEKAH,
AS AUTHORIZED BY THE
SOVEREIGN GRAND LODGE
OF THE
INDEPENDENT ORDER OF ODD FELLOWS.



COLUMBUS, O. :
PUBLISHED BY THE SOVEREIGN GRAND LODGE, I. O. O. F.

1891.

HS 1041
A 46

Corrected and printed, as authorized by the Sovereign Grand Lodge, September session, 1890, under the supervision of the following Special Committee :

F. E. MERRIMAN, REP. OF MASSACHUSETTS.

J. B. KENNER, REP. OF INDIANA.

J. L. WEAKLEY, REP. OF TENNESSEE.

R. E. WRIGHT, REP. OF PENNSYLVANIA.

R. A. DE BOLT, REP. OF MISSOURI.

REPORT.

To the Sovereign Grand Lodge of the

Independent Order of Odd Fellows :

Your committee appointed at the last session of this Grand Lodge to prepare "Floor Work" for the various degrees, beg leave to say that we have, after much labor, completed the work assigned us, and herewith report as follows :—In the preparation of this work, we have been greatly aided by, and, in fact, have followed substantially the plans placed before us by some of the eminent staff-workers in our Order. And we accordingly wish herewith to acknowledge our special obligations and gratitude for such assistance to the following persons :—Brothers J. T. Riley, of West Union, Iowa ; John W. McQuiddy, of Indianapolis, Indiana ; W. H. Morgan, of Peabody, Kas. ; D. W. Moccabee, of Columbus, Ohio ; Adam Frank, Germantown, Ohio ; W. H. Barger, of Hebron, Neb. ; T. W. Murray, of St. Louis, Mo. ; Frederick Alford, of Boston, Mass. ; C. A. Mayo, of Malden, Mass. ; and R. A. De Bolt and wife, of Trenton, Mo.

We also had submitted to us a "floor setting" for the Initiatory Degree, by Cambridge Lodge, No. 13, of Massachusetts, which we think is very unique, and would certainly be a very attractive and impressive thing to use. We have not, however, considered it

practicable to adopt it as a part of this report of floor work for use in ordinary Lodge-rooms; but we earnestly recommend that the Sovereign Grand Lodge will not adopt any iron-clad rule against such settings; and that the work which may be approved, and published under its supervision, shall be a guide, and still leave Lodges and Encampments which have the enterprise and ability to invent something new, novel, or useful, that will increase the interest in our work, (and of such class is the Cambridge Lodge of which we have just spoken,) the fullest authority to create and use such settings, so long as they do not conflict with the ritual or the plans of Floor Work,—being considered auxiliary thereto. There is one other thing of which we should speak. There were submitted to us as the work of Sister Alice Hughes, of Trenton, Mo., two large paintings, called “Down to Jericho, Nos. 1 and 2,” which were beautifully illustrative of certain parts of the work of the Second Degree. These pictures would certainly be magnificent ornaments for the walls of a Lodge-room, and could be made most useful when the degree was being conferred.

And now we submit the result of our labors, with the sincere hope that it may be approved by you.

Fraternally yours,

JOHN N. VANDEMAN, Ohio,
E. M. SLOAN, Mo.,
F. E. MERRIMAN, Mass.,
J. B. KENNER, Ind.

P R E F A C E .

Efficient staff work is the best possible manner of illustrating the principles of the Order. The teachings of our brotherhood are of the most sublime character, and upon the introduction of a candidate, every thing should be done to impress him with the grandeur and beauty of these principles.

Therefore, the officers should be dignified, manly, and earnest, remembering that first impressions are strongest and will probably cling to the candidate through life ; so if they believe what they teach, let their actions, as well as instructions, prove that they are earnest, and honest. And if they do not so believe, and cannot so teach, then they have no right to a place in a degree staff.

Never attempt a joke of any kind upon a candidate; it will probably lower the Order in his estimation, and will do more than anything else to impair, if not destroy, his value as a member.

D I A G R A M S .

* In the diagrams which accompany this, there are given floor movements as adapted to the Lodge and Encampment rooms as generally arranged. Any variation in arrangement of ante-rooms, entrances, etc., can easily be provided for by slight changes in the entrance or exit movements.

ORGANIZATION OF STAFF.

First. It should be composed of volunteers, and those who have at heart the "good of the Order," and who are willing to cheerfully, and regularly take the positions where they can be most useful.

All who compose the staff should meet and elect a captain, who should be one of the very best, and most intelligent members, one who can think and act quickly, and upon whose judgment reliance can be placed, and also who is energetic, prompt, and regular in attendance, amiable and forbearing in disposition.

The captain *alone* should assign each brother to the position in the staff where he can be most useful. Where practicable, past officers should be assigned to certain positions; but each member must leave all matters of position to be decided upon the single question, of fitness. Any position is honorable and necessary. The work may be rendered less burdensome and less apt to conflict by placing members in different positions in the different degrees.

Once organized, positions should not be changed unless the captain shall deem it necessary.

Drill frequently, memorize all charges thoroughly, and deliver them slowly, deliberately, and dramatically. The captain should have full control and supervision of the work.

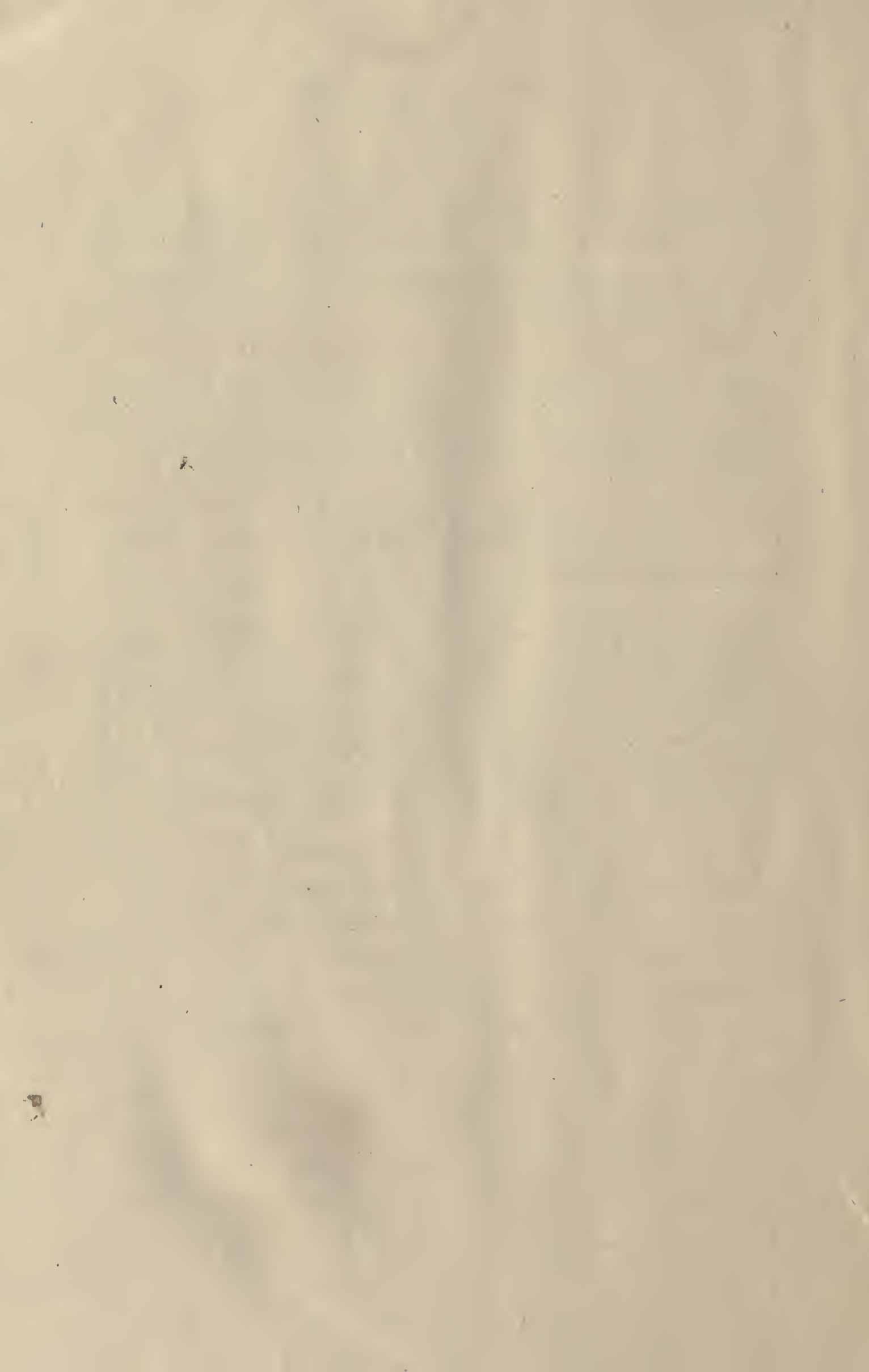
MUSIC.

The music should be suitable for marching, and for this the great requisite is correct and regular time. The organ should be generally used; any instrument is better than none, however.

The player must be familiar with the movements, know where to play fast or slow, heavy or light, to represent music at a distance and approaching, etc.

PARAPHERNALIA.

The ritual describes sufficiently for most of the degrees the dress and paraphernalia; and besides, the manufacturers have so worked this field that it is not deemed necessary to append any suggestions in reference thereto, except in certain cases. Always bear in mind the time and place in which the scene is laid, and have all things accordingly appropriate.



BEAUTIFIED OR FLOOR WORK

FOR THE USE OF

DEGREE LODGES & DAUGHTERS OF REBEKAH.

These floor movements call for a full corps of nineteen Sisters, viz.: Noble Grand, Vice Grand, Past Noble Grand, and Chaplain, who represent no distinctive characters ;

Secretary,	-	-	-	Ruth, the Moabiteess.
Treasurer,	-	-	-	Naomi.
Warden,	-	-	-	Sarah.
Conductress,	-	-	-	Hebrew Woman.
Right Supporter to N. G.,	}			Hebrew Women.
Left Supporter to N. G.,				
Right Supporter to V. G.,	-	-	-	Rebekah.
Left Supporter to V. G.,	-	-	-	Deborah.
Right Altar Supporter,	-	-	-	Queen Esther.
Left Altar Supporter,	-	-	-	Hannah.
Inside Guardian,	-	-	-	Miriam.
Four Banner-Bearers.	-	-	-	Hebrew Women.

The four Banner-Bearers can be dispensed with ; the Secretary and Treasurer and Altar Supporters executing their movements upon the floor during the exhibition of the emblems of the degree to the candidate.

Robes add very much to the effectiveness and impressiveness of the work, and should be used if practicable. They should be modelled, as far as possible, after the dress worn in biblical times, and a general direction for making them is to sew together four straight widths of yard wide material, to serve as the entire robe, gathered at the neck, and confined at the waist by a girdle or sash. Flowing sleeves should be used, and most of the robes should be short enough to show the feet, which should be dressed in sandals.

The Noble Grand's dress should be of red ; the Vice Grand's of blue ; the Past Noble Grand's of purple ; and the Chaplain's of white, and these four should be longer and trimmed with gilt, to indicate people of high rank. They should also wear gilt coronets on the head.

The Treasurer, as "Naomi," should be dressed in some dark material to show her widowed condition, as well as to betoken her lower rank in life ; while Ruth's is much the same, but of a slightly more cheerful shade.

All the Hebrew Women. Right Supporter to Noble Grand, Left Supporter to Noble Grand, and four Banner-Bearers, should dress as peasant women, in brown or dark red robes. Conductress, however, as Hebrew Woman, wears a simple robe of blue and white.

Rebekah and Deborah wear dresses of blue or tending to that color, but of richer material than peasant women, and in consonance with their character as Right and Left Supporters of the Vice Grand.

The Right Altar Supporter, as Queen Esther, has a robe of any suitable material and color to denote her rank, while the Left Altar Supporter, as Hannah, should have a robe of more sedate character.

The Warden, as Sarah, has a rich robe of any suitable color, and richly trimmed.

The Inside Guardian, as Miriam, should be dressed in a manner at once rich and commanding.

All the characters should wear a turban, a sash wound about the head, or a coronet.

The quality of material must be governed by the judgment and finances of the Lodge.

A pitcher, as near as possible to the old water-jar of the Bible, is needed for Rebekah; a tambourine for Miriam; a pink and green book-mark for the Bible; a baton wound with pink and green ribbon, and banners for Banner-Bearers; with nine staffs for use of Supporters, Conductor, Warden, and Inside Guardian. These should be provided if possible.

Representation of Characters by Numbers.

Warden,	-	-	-	1.
Conductor,	-	-		2.
Secretary,		-	-	3.
Treasurer,	-	-		4.
Left Sup. N. G.,			-	5.
Right Sup. N. G.,	-			6.

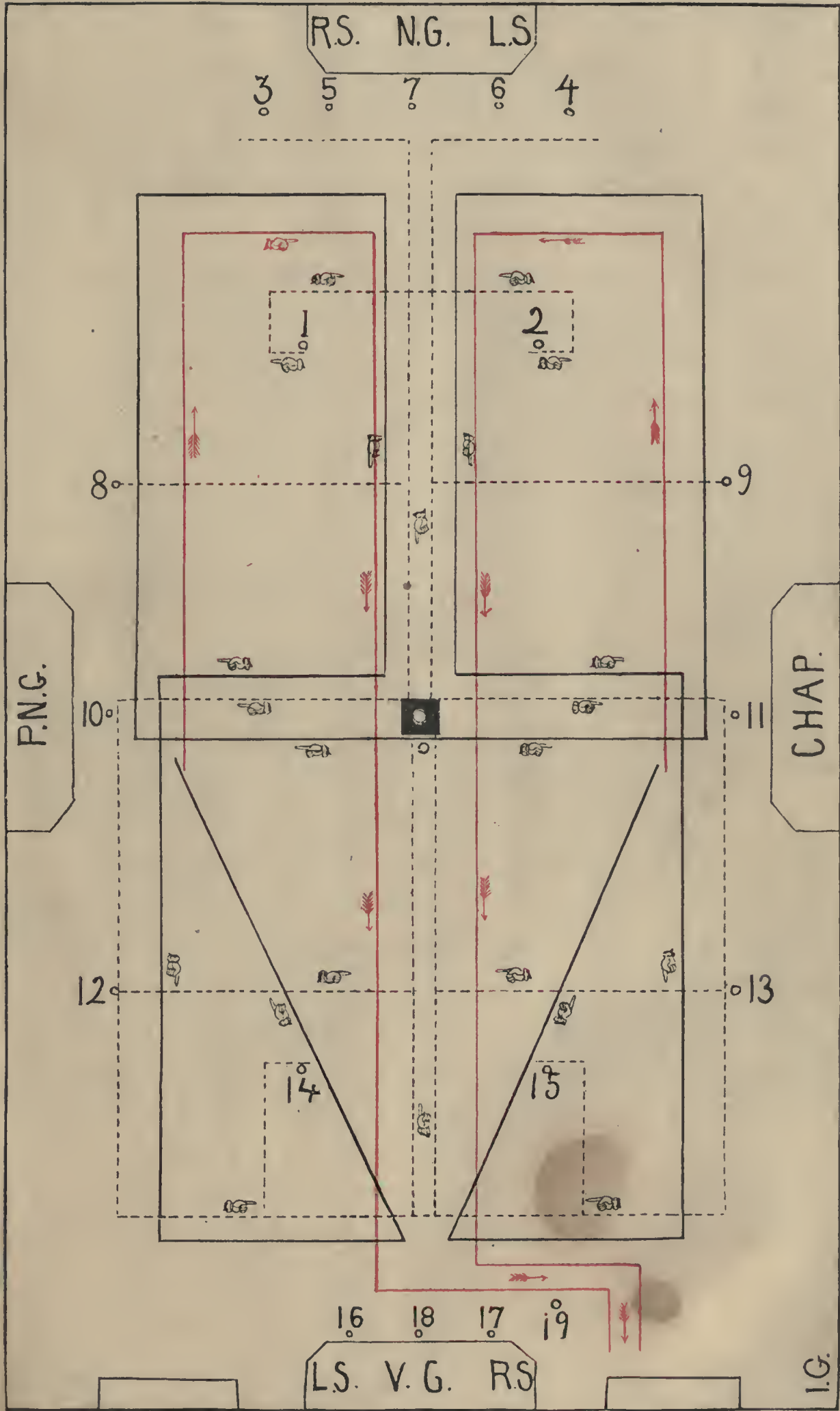
Noble Grand,	-	-	7.	
First Banner-Bearer,		8.		Emblematic colors.
Second Banner-Bearer,		9.		Bee-hive.
Past Noble Grand,	-	10.		
Chaplain,	-	-	11	
Third Banner-Bearer,		12.		Dove.
Fourth Banner-Bearer,		13.		Moon and 7 Stars.
Left Altar Supporter,		14.		
Right Altar Supporter,		15.		
Left Sup. V. G.,	-	-	16.	
Right Sup. V. G.,	-	-	17.	
Vice Grand,	-	-	18.	
Inside Guardian,	-	-	19.	

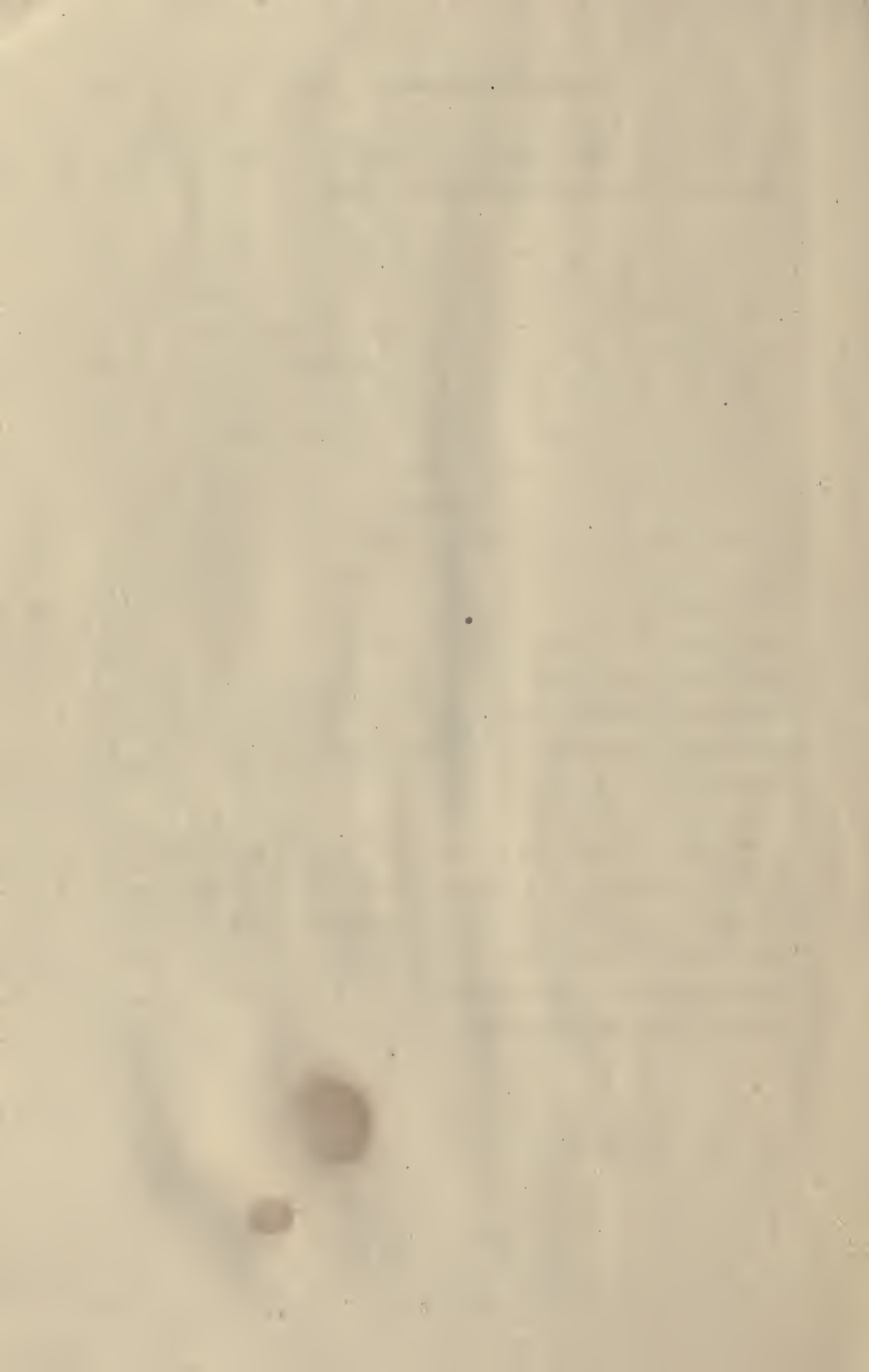
DIAGRAM No 1.

RETIRING MARCH FOR ROBIN.

Three signals are given: First signal, Attention! Second signal, Members of the corps rise to their feet. Third signal, Warden and Conductor move off by marching around their chairs, and leading down dotted lines, as indicated by arrows; Secretary and Treasurer marching to position in front of Noble Grand and following; Noble Grand's Supporters following them, with Noble Grand last of all. The First and Second Banner-Bearers march straight across to centre line as shown by dotted lines, and fall in immediately behind Warden and Conductor.

At centre altar, which is placed in the centre of the room, column divides; each line following dotted line to side of room, when Past Noble Grand and Chaplain step in immediately behind Warden and





Conductor respectively. Noble Grand turns to left at altar and follows down left side of room.

As line reaches position in front of Vice Grand, the Altar Supporters move on dotted lines, and fall in behind Noble Grand's Supporters; Vice Grand's Supporters come down and fall in just behind Altar Supporters, and Vice Grand takes position on left of Noble Grand. As double lines march up to centre altar. Third and Fourth Banner-Bearers march straight to centre on dotted lines, and fall in behind Altar Supporters. Inside Guardian marches from position to rear of column, just behind Noble Grand and Vice Grand, but when rear of column reaches centre altar she faces about with back to altar and stands fast, while all continue on solid black lines until V is formed to address chair, when she slowly marches to position at point of V, timing her steps so as to reach position as all settle into place.

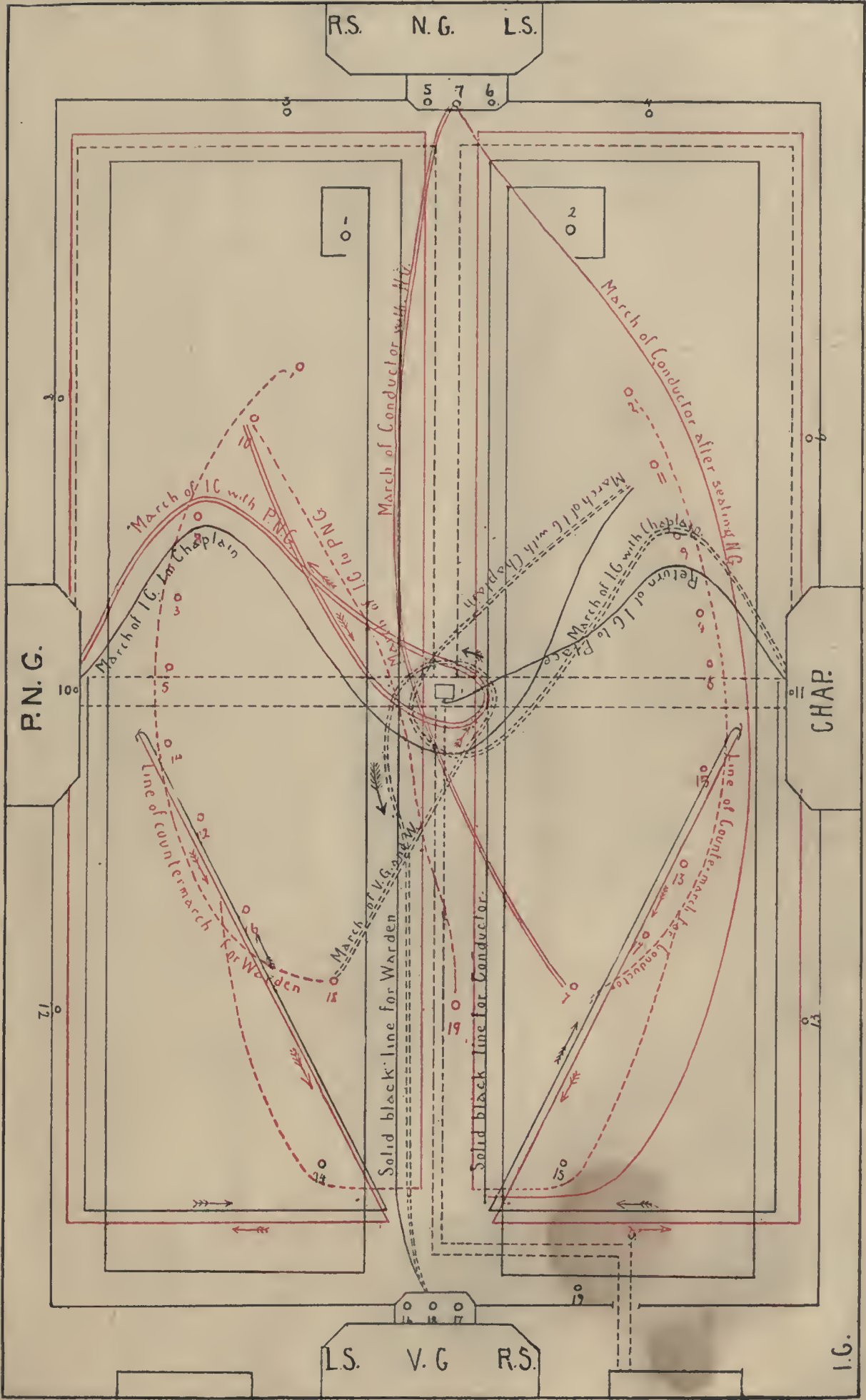
At signal from Inside Guardian the entire corps of officers address Noble Grand. Inside Guardian then returns to position at altar, and faces Vice Grand's chair, while all move off on red lines, and down through centre of room. out to preparation room; Inside Guardian following in rear as they pass altar.

DIAGRAM No. 2.

RE-ENTERING AFTER ROBING.

Form in ante-room in the same order as when marching out, and enter upon dotted lines which lead to centre altar, there separate and march singly over dotted lines around to position in front of Noble Grand's chair; Inside Guardian marching only to altar, where she resumes former position, facing Vice Grand and remains until V is formed. All march down double dotted lines to centre altar, separate, and march singly to sides of room, continuing on down over solid black lines, to form V. Inside Guardian now marches down to position at point of V, (reaching that point as all settle into place), and gives signal to address Noble Grand, then returns to position at altar as before. After address to Noble Grand, the two lines forming V counter-march on outside red lines and follow red lines around room to position in front of Noble Grand's chair, then down through centre of room in double lines, separate and march around Altar Supporters' chairs to form circle; those in the rear closing up so as to form a perfect circle, (or, if Lodge-room is small, to form an oval,) and all halt and inward face, the Inside Guardian marching from position at altar to place at foot of circle, indicated by "19," Diagram No. 2, she, also, inward facing.

Music does not stop, but as soon as all have settled into place, Conductor right faces, Warden left faces, and both countermarch down outside of circle to positions of Noble Grand and Vice Grand respectively,



while Inside Guardian, following dotted red line, marches to Past Noble Grand, leads her around altar, and to position. Conductor, meanwhile passing just behind them with Noble Grand, as they leave altar, and going straight to Noble Grand's chair. Inside Guardian immediately passes back, around altar to Chaplain, leads her around altar and to position on black dotted lines, while Warden leads Vice Grand around altar and to position on black dotted lines, passing just behind Inside Guardian and Chaplain. These marches must be timed so that all are moving, yet pass each other at the proper time, and the conducting officer must always be next to the altar.

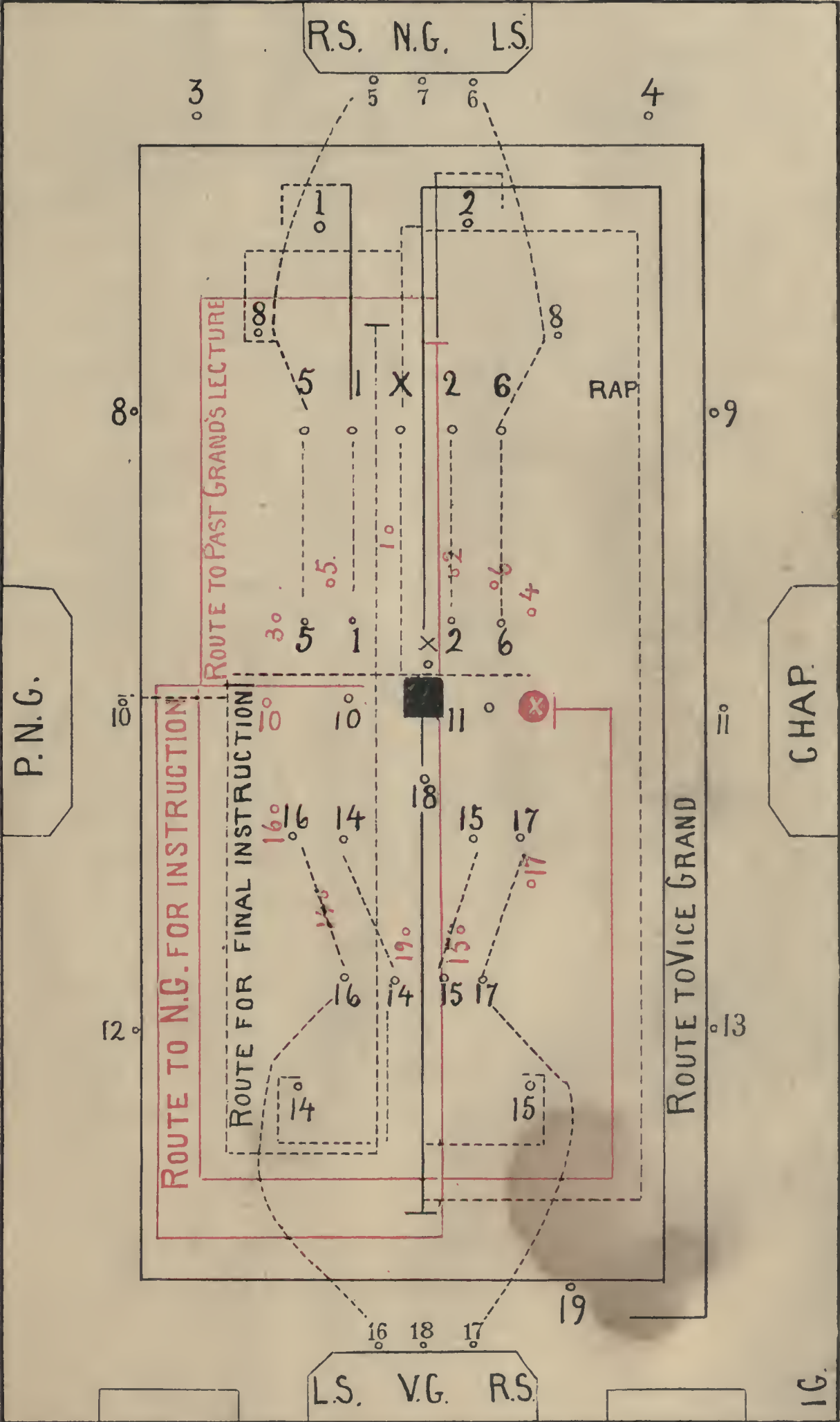
Inside Guardian returns and resumes position with back to altar, while Warden and Conductor march up through centre of room on solid black lines, the two lines of circle instantly facing toward Vice Grand, and marching down in front of Altar Supporters' chairs to form double lines and follow Warden and Conductor. At head of room Right and Left Supporters to Noble Grand and Secretary and Treasurer fall off to stations. Conductor and Warden continue on down sides of room, where Banner-Bearers fall off to places, and at rear of room Right and Left Supporters to Vice Grand drop off, Altar Supporters marching between their chairs to place. Conductor and Warden follow outside black lines up through centre of room, and around chairs to place while, as they pass altar, Inside Guardian marches down to rear of room from altar and to position at door. One tap of the gavel seats the Lodge.

DIAGRAM No. 3.

INITIATION, OBLIGATION, AND CIRCLE FOR LECTURE.

The Conductor having retired to the preparation room, returns to the inner door with the candidate, when the Inside Guardian advances to rear of Altar, salutes Noble Grand with baton, announces the Conductor and candidate, and upon direction returns and admits them. While ode is being sung Conductor marches candidate once around room and down through centre to position in front of Vice Grand, where lecture is delivered. At conclusion, Conductor, without direction, marches candidate around side of room, on dotted line, and when a few paces beyond Chaplain's station, one rap of the gavel calls up Warden, Right and Left Supporters to Noble Grand, Past Noble Grand, Altar Supporters, and Right and Left Supporters to Vice Grand. Warden marches around chair, and takes position on the right of candidate, while Right and Left Supporters of Noble Grand come down outside of Warden's and Conductor's chairs, and all in line of five march down to altar.

Meanwhile Altar Supporters march around chairs, coming together in centre, and Right and Left Supporters to Vice Grand come down outside of Altar Supporters' chairs, all forming line of four to march to altar, while Past Noble Grand leaves station, and all reach altar at same time. The march must not stop, but all must time steps to be in line, and all reach altar at same time. [See Diagram No. 3.]



Past Noble Grand opens Bible, and requests Chaplain to come forward and read from 20th to 25th verses inclusive of 15th chapter of Exodus, stepping back to position at left of altar, Chaplain taking position opposite after reading. Vice Grand comes from station, and taking position in rear of altar, the Lodge is called up, and wands are crossed. The four immediately around altar form square inside of larger square formed by Supporters with wands.

At close of obligation, Conductor is directed to present candidate to Noble Grand, and all turn and march to stations; at one side Warden leading, and passing round chair to place, with Right and Left Supporters to Noble Grand following and passing to chairs.

At the other side, Altar Supporters follow Vice Grand, and Right and Left Supporters to Vice Grand follow last, while Past Noble Grand and Chaplain march singly to seats; Conductor marches with candidate to Past Noble Grand's station, thence around to Vice Grand's station, and straight up through centre of room to position in front of Noble Grand, where instruction is given; then Conductor is directed to lead candidate to Past Noble Grand for lecture, by route around three-fourths of room to position in front of Chaplain's chair, where candidate is seated, and Conductor resumes chair. As Past Noble Grand refers to "Rebekah," the Right Supporter to Vice Grand rises and places the pitcher on her left shoulder, the right hand resting upon the hip, and passes to position indi-

cated by red ring on left of Chaplain, there standing still with eyes raised heavenward.

As "Hannah" is called, she steps to position indicated by number, and holding her staff in the hollow of her left arm, casts her eyes upward and clasps her hands upon her breast, tips of fingers upward, in attitude of prayer.

Upon "Deborah" being spoken, she passes to position on right of Past Noble Grand, and holding her staff in left hand, the hand about the height of chin, and at about arm's length, slightly in the rear, raises the right hand obliquely from the face and eyes as though reading the stars, the right foot being in advance of the left about twelve inches.

As "Queen Esther" is called, she steps to position indicated, and holding her staff in the right hand at nearly arm's length, extends her left hand toward heaven, as in supplication, eyes following direction of hand, and body slightly inclined to the left.

These positions are maintained unchanged until "Ruth" is called, when all resume their natural positions, but remain standing in circle; "Ruth" advances slowly to position on left of Past Noble Grand with hand over eyes, and face cast down as in deep sorrow. As "Naomi" is spoken, she advances to position on right of candidate, and when the Past Noble Grand reaches that portion of the lecture referring to entreaty by Ruth, she stops, and "Ruth" makes the appeal:

“Entreat me not to leave thee,” etc. “Ruth” advances with both hands extended toward “Naomi,” who at the same time also advances, and both meet in the centre of the floor, and clasp hands for a moment. “Naomi” changes her mind, draws back, and turning about steps slowly away from “Ruth,” who clasps both her hands and continues pleading. “Naomi” with her right hand motions her as if to stop. At the words, “The Lord do so and more also,” etc., “Ruth” kneels on her right knee, “Naomi” wavers, turns, and stepping quickly forward, with outstretched hands raises “Ruth” to her feet as she utters the last words. Both step back to their places.

As “Sarah” is called, she steps to position, and stands erect, with staff at nearly arm’s length in right hand.

“Miriam,” when called, takes only her tambourine in her right hand, both hands hanging down at side, passes from station to place in front of Vice Grand’s chair, and thence to position.

As “Hebrew Women” are called, Right and Left Supporters to Noble Grand pass to positions, and Conductor takes position at left of Warden, which completes the circle.

“Miriam” now steps forward one pace, raises her tambourine and beats in time, while all raise their hands and sing the couplet—“Sound the loud Timbrel, etc.”

As soon as singing ceases, all except Past Noble Grand about-face and march to place; Warden and Conductor leading on one side, passing around chairs to place, Right and Left Supporters to Noble Grand following, and Secretary and Treasurer last. Upon the other side Miriam marches up and takes position with back to altar, while Altar Supporters lead up and around chairs to seat; Right and Left Supporters to Vice Grand following, and Inside Guardian marching in rear to station.

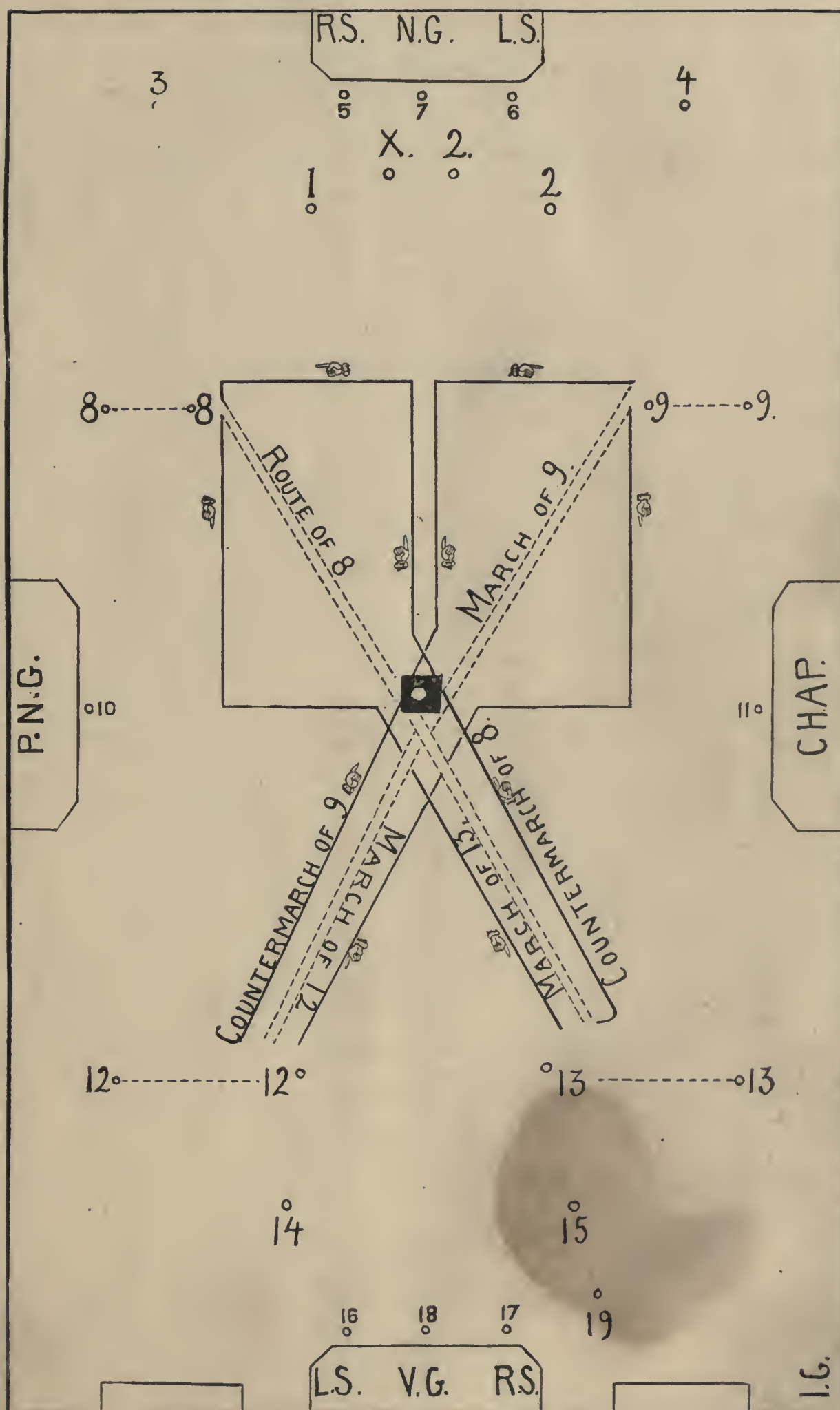
All must move at once, that there be no awkward pause in the lecture. The Past Noble Grand now concludes lecture, and, by direction, Conductor marches candidate straight across room to position in front of Past Noble Grand's chair, down to place in front of Vice Grand, and up through centre of room to Noble Grand for final instruction. This route is shown by dotted black line.

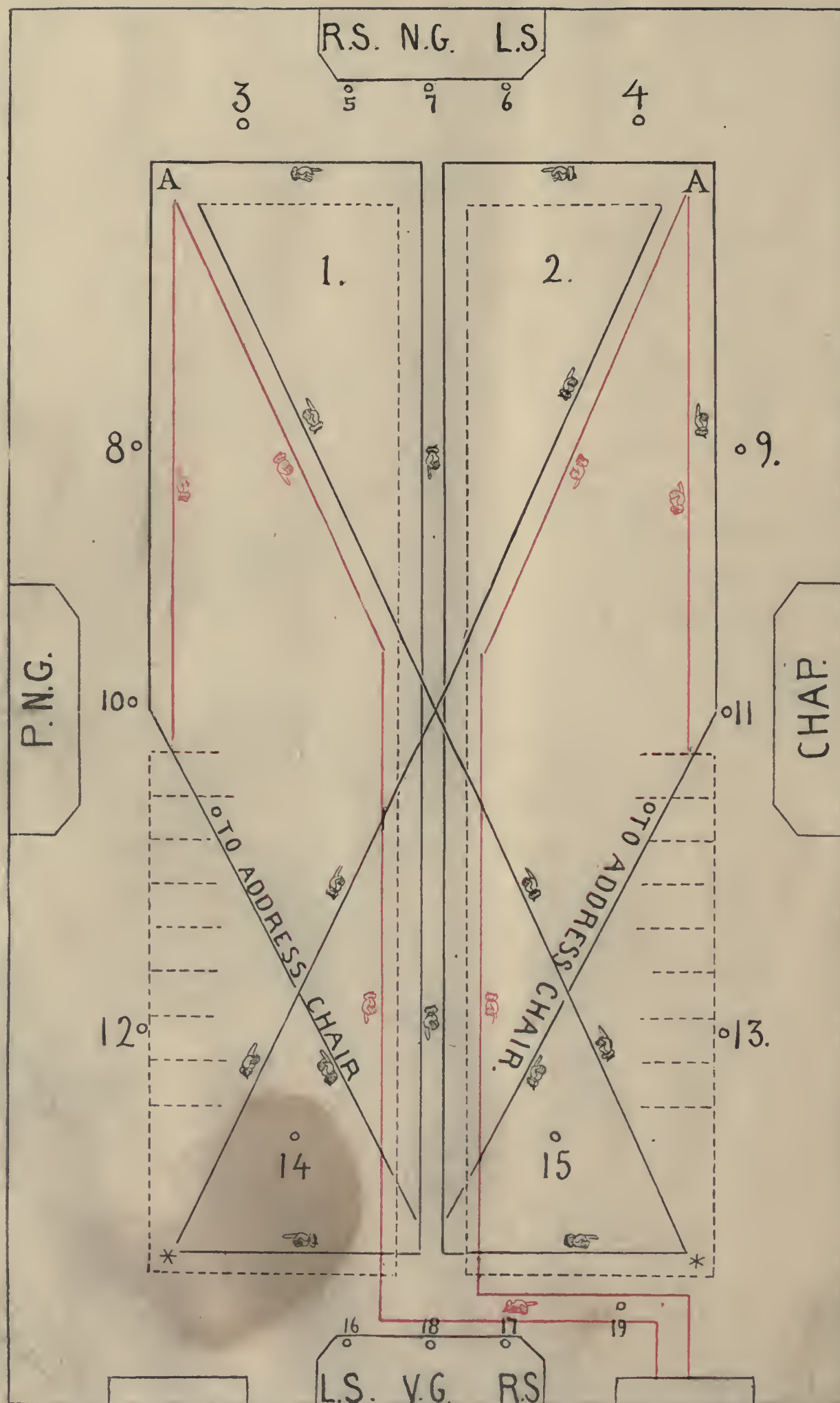
DIAGRAM No. 4.

FINAL INSTRUCTIONS BY NOBLE GRAND.

Upon presentation to Noble Grand, the badge or collar is conferred, and, with the concluding words, Banner-Bearers pass from stations to positions indicated upon diagram, where they simply pause to define position, then as Conductor causes candidate to face them, all march diagonally to opposite stations as indicated by dotted lines.

Then without pausing Nos. 9 and 8 countermarch to altar, change places by No. 9 passing in front of No.





8 to other side, and march in double lines to place in front of Noble Grand, where they separate and march respectively right and left to positions on floor first taken. Meanwhile Nos. 12 and 13 have marched down straight lines to places in front of Chaplain and Past Noble Grand respectively, then to centre altar and change places by crossing over, No. 13 in front of No. 12, and each continue on diagonal line to station originally occupied on floor. Conductor marches candidate round in front of each Banner-Bearer, standing and pointing with her staff as each delivers her charge, and at conclusion presents candidate to desk of Secretary, and Banner-Bearers resume seats. Warden then retires with candidate, and, upon return and introduction to Lodge, seats the new member, which concludes the initiation.

DIAGRAM No. 5.

RETIRING MARCH FOR DISROBING.

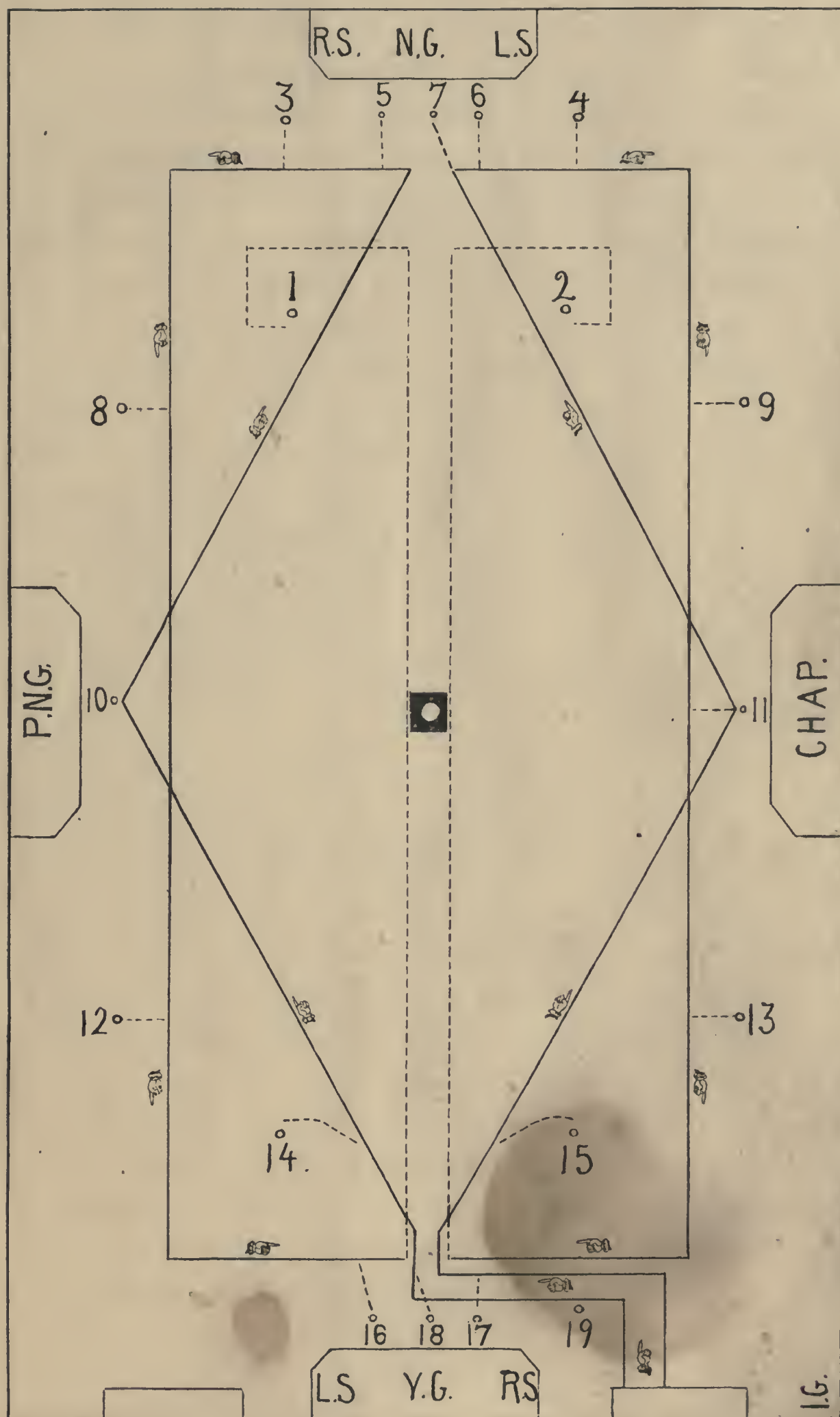
Remove altar from the centre of floor. Signals are given, members of the corps fall in, and lines of march are followed as in Diagram No. 1, until V is formed to address chair; except that Inside Guardian remains at station until V is formed, when she marches to point of V, and gives signal for address. Then she marches back to her station, while two lines of V march up solid black lines, and around to position in front of Noble Grand, then down entire length of room, separate at place in front of Vice Grand, and pass to point shown by star; continue the march diagonally across room to opposite corners, as indicated by solid black

lines; the two lines crossing in centre of room; the members passing each other alternately, the Warden first. Without stopping, follow dotted lines to point in front of Noble Grand, and down through centre of room; separate in front of Vice Grand, and march to places in front of Chaplain and Past Noble Grand, where lines halt, face inward, and march forward in straight lines (see Diagram) to meet at centre line, passing through to opposite sides of room; Warden on the outside at head of column, and the other members alternating; then face the Noble Grand's chair, which brings all into proper position. March as indicated by red lines to points marked "A," thence by diagonal lines to centre, where forming double lines all pass down to Vice Grand's station and out to ante-room; the Inside Guardian now leaving her station to follow in the rear.

DIAGRAM No. 6.

ENTERING AFTER DISROBING AND DISTRIBUTION TO SEATS.

The altar is placed in the centre of floor, and all march in and form V, with Inside Guardian in rear to fill her proper office at point of V. After address to chair, all move off on diagonal line to point in front of Noble Grand's chair. Inside Guardian marching up to resume position with back to altar; at Noble Grand's station, that officer with her Supporters, and Secretary and Treasurer, fall off to chairs, while lines continue on around room; Banner-Bearers, Past Noble Grand, and Chaplain all falling off as they reach their stations.



As lines reach lower end of room. Vice Grand and her Supporters, together with Altar Supporters, fall off to stations, leaving Warden and Conductor to follow dotted lines up through centre of room and around chairs to seats at rap of the gavel. As they pass altar, the Inside Guardian leaves her station, marches straight to point in front of Vice Grand, and thence to station.

The Noble Grand can now declare a recess, at close of which officers of the Lodge resume their chairs. When the Noble Grand leaves her chair as one of the corps, she must designate some Past Noble Grand or Past Grand to occupy the chair during her absence. When the Inside Guardian is absent from the door to take part in the floor work, the Noble Grand shall appoint some member to occupy the position temporarily.







